342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and ornamentation. The Lolo male usually shaves his head except for
[826] one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

[185]

The "Xa-pho"

101 131 161 The name of "Xa-pho" is used to designate rather important "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which are settled on the right bank of the Red River in the regions of Bacha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la." 181 648 Even more timid than the latter, they have allowed themselves to be completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

291 531 The costumes of the women resemble those of the "F'ou-la," but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

197 The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

177 The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live.

342 361 The cabins, which are very clean, are most frequently of the type built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 769 No more than the other "Lolo," the "Xa-pho" have neither a religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

773 They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."